July 10
1941

Millennial Star

Trees

Vol. 103, No. 28 Thursday, July 10, 1941

POETRY

LIFE'S CHALLENGE

I hear a voice—the voice of duty calling me today;
I see a light, the light of hope, to guide me on my way;
I feel a gentle touch upon my head, the hand of fate,
Reminding me I must hasten, ere it be too late.
I feel the glow of a burning fire; I feel its warmth and light—
The fire of love, that warms my heart and makes the world seem bright;
I feel the urge of a heavenly power, that stirs within my soul—
The power of faith that bids me strive to attain a higher goal.
My path leads by a river broad, the mighty stream of time;
And as the pathway higher leads, two ladders I must climb.
One is labelled Virtue, the other's name is Truth.
Beyond, I see the pathway leads through verdant dale of youth.
Thence up the trail of Sacrifice to Wisdom's lofty height;
Then higher and away beyond, I see the realms of eternal light;
Aflame in a blaze of glory and shining with pearls and gold,
And there I see the Crown of Success, that I long to gain and hold.
A trumpet sounds the challenge, I start without delay;
But take a comrade with me, to help me find the way.
Conscience is my comrade's name, and if I'll treat him right,
He's pledged to share my journey to distant realms of light.
The race is long, the struggle's hard, O Fire of Love, burn bright!
O Conscience, let me not offend thee, guide my steps aright!
O Stream of Time flow not too fast! O Duty's voice still call!
O Light of Hope, shine bright above, that I may never fall!

—J. Winter Smith,
En route to Mission Field.

THOUGHT FOR THE WEEK:

The only liberty worth having is that which proceeds from authority: the rest is not liberty but licence.
—Maurice Baring, in "Tinker's Leave."

THE LATTER-DAY SAINTS'

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Woe to thee that spoilest, and thou wast not spoiled; and dealest treacherously with thee, and they dealt not treacherously with thee! when thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.—Isaiah 33: 1.

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THIS WEEK'S COVER

"I think that I shall never see
A poem lovely as a tree.
A tree whose hungry mouth is pressed
Against the earth's sweet flowing breast;
A tree that looks at God all day,
And lifts her leafy arms to pray. . . .

Poems are made by fools like me,
But only God can make a tree."

—Joyce Kilmer.

The Gospel—Our Spiritual Armour

By President Amy Brown Lyman

Address delivered at General Session of Relief Society Conference, April 3rd, 1941.

Amy Brown Lyman

I SHOULD like to quote an extract from Paul's epistle to the Ephesians, 6: 10-18:

"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil . . . that ye may be able to withstand in the evil day, and, having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

As I face this great congregation of Relief Society members who are fortunate in their lives today, I am thinking of the more than 8,000 of our devoted members who are living in countries involved in this cruel war. They would fill this entire Tabernacle. I am thinking of those 8,000 homes filled with worry, anxiety, dread and sorrow. And with these we think also of the millions of others who are innocent victims of this terrible tragedy, and of how helpless we are in the matter.

One thing we can do, however, is to pray earnestly that men's hearts will sicken and turn from this bloody carnage, and from the false philosophies which have brought it about. Another thing we can do is to try to live and encourage others to live according to the only pattern that will bring permanent peace and righteousness to the earth.

In these troubled days, people everywhere are naturally turning to serious thinking and are searching for something dependable with which to anchor their lives and their hopes. They feel the need of trying to do something which is sound and permanent. They ponder over government and politics, economic and social welfare, ethics and religion. And in their searchings, many are finding their greatest comfort and solace in religion, and are turning to their churches for help and inspiration.

It is regrettable that there is often a tendency for people, when they are successful and prosperous and the good things of life are theirs, to feel so adequate within themselves that they do not sense the need of spiritual guidance, and often forget even to be grateful to the Giver of all good; and that it is only when reverses come, when trials and tragedies come, and seemingly insurmountable barriers are placed before them, that they turn to God.

But how wonderful that it is never too late to approach Him who is all-forgiving and ever ready to help guide and protect His children, and shower blessings upon them if they will but seek Him and His ways! How wonderful that it is never too late to accept the Gospel of Jesus Christ, which was taught and demonstrated by Him personally and which has been restored in its fulness in these latter days!

We as Latter-day Saints believe—and many other people believe—that the Gospel of the Master is the greatest source of spiritual strength known to man. It is a philosophy of unselfishness and brotherly love, gentleness and peace, faith and hope. If the Christian peoples of the world who are believers could live it, they would not only experience the greatest happiness, joy and satisfaction they have ever known, but they would be a blessing to their fellowmen. There would be no room in their hearts for envy, malice and animosity. They would not hate their neighbours, wish them ill, or seek to destroy them.

The teachings of the Gospel are the exact opposite of the false, man-made doctrines and theories prevalent in many places today which engender selfishness, hate and ruthlessness; doctrines which hold that the great moral and religious teachings of the Bible are outmoded; that human personality and even life itself are no longer sacred and are only a means to an end; that might makes right.

Of the two commandments set forth by the Master as the greatest commandments, the first is the easier to live. It is not hard to love the Lord—the Giver of all good gifts and blessings—the Creator of Heaven and this beautiful earth; it is not hard to love Him with our hearts, soul and mind. But it is difficult to love our neighbours as we love ourselves. And, furthermore, it is difficult to do unto others as we would be done by, to return good for evil, to love our enemies; difficult to forgive; difficult not to judge. However, the nearer we can live according to these teachings, the greater the contribution we can make to society, and the nearer we will be to the goal to which all good Christians aspire.

With the belief that the greatest source of spiritual strength known to man is the Gospel of our Lord, we might list three great, major aims with respect to this belief: first, to study the Gospel diligently; second, to strive to obtain a testimony of it; third, to try to live it in its fulness.

I believe the greatest motivation in stimulating men to righteous endeavour and living, comes from a testimony. A testimony is more than a collection of facts. It is a combination of knowledge, conviction, faith and inspiration. It is dynamic and forceful in character. I am persuaded that it is the greatest armour one can have as a protection against temptation, weakness and sin, and the greatest sustaining force in trials and tribulations.

For a testimony, righteous men have been burned at the stake. For his testimony our beloved Prophet went to his death. For His testimony our Lord and Master was nailed to the cross.

I should like to go back in our own history and point out instances in the lives of two women which show what they were able to meet and overcome because of their faith and convictions and their devotion to the Gospel of our Lord.

These women to whom I refer were both members of the Nauvoo Relief Society. They were Mary Fielding Smith, wife of the Patriarch, Hyrum Smith, and mother of the late President Joseph F. Smith; and M. Isabella Horne, one of the most prominent Relief Society officers of her day, who was treasurer of the old Central Board of Relief Society, and later of the General Board, serving in these capacities twenty-one years.

Mary Smith, in a letter to her brother, Joseph Fielding, who was then in England serving as one of the seven missionaries who introduced the Gospel there in 1837, wrote from Nauvoo, giving a word picture of the sacrifices and trials and faith typical of that day. Her letter, reproduced in an old copy of the "Millennial Star," is dated Commerce, June, 1839 (the city, later known as Nauvoo, was then only a few months old), and reads in part as follows:

"It is now so long since I wrote to you, and so many important things have transpired, and so great have been my afflictions, etc., that I know not where to begin; but I can say, hitherto has the Lord preserved me, and I am still living to praise Him, as I do this day. I have, to be sure, been called to drink deep of the bitter cup; but you know, my beloved brother, this makes the sweet the sweeter. . . .

"You have, I suppose, heard of the imprisonment of my dear husband, with his brother Joseph, Elder Rigdon, and others, who were kept from us nearly six months; and I suppose no one felt the painful effects of their confinement more than myself. I was left in a way that called for the exercise of all the courage and grace I possessed. My husband was taken from me by an armed force, at a time when I needed, in a particular manner, the kindest care and attention of such a friend, instead of which, the care of a large family was suddenly and unexpectedly left upon myself. And, in a few days after he left, my dear little Joseph F. was added to the number. Shortly after his birth I took a severe cold, which brought on chills and fever; this, together with the anxiety of mind I had to endure, threatened to bring me to the gates of death. I was at least four months entirely unable to take any care either of myself or child; but the Lord was merciful in so ordering things that my dear sister could be with me all the time. Her child was five months old when mine was born; so she had strength given her to nurse them both.

"You will also have heard of our being driven, as a people, from our homes in Missouri, and from the state. . . . This happened during my sickness, and I had to be removed more than 200 miles, chiefly on my bed. I suffered much on my journey; but in three or four weeks after we got to Illinois, I began to amend, and my health is now as good as ever it was. It is now little more than a month since the Lord, in His marvellous power, returned my dear husband, with the rest of the brethren, to their families, in tolerable health. We are now living in Commerce [Nauvoo], on the bank of the great Mississippi River. The situation is very pleasant; you would be much pleased to see it. How long we may be permitted to enjoy it I know not; but the Lord knows best what is best for us. I feel but little concerned about where I am if I can keep my mind staid upon God; for, you know in this there is perfect peace. I believe the Lord is overruling all things for our good. . . .

"As to myself, I can truly say, that I would not give up the prospect of the Latter-day glory for all that glitters in this world. Oh! my dear brother, I must tell you, for your comfort, that my hope is full, and it is a glorious hope; and though I have been left for near six months, in widowhood, in the time of great affliction, and was called to take, joyfully or

(Continued on page 445)

Women The World Around

By Estelle S. Harris

From Relief Society Magazine

EVER since the first woman, Eve, women have been praised for their charm or blamed for many of the ills of mankind. No matter how much woman is censured, however, no way has been found to get along without her if the race is to be kept going. If the most important study of mankind is man and if man includes woman, then we are probably justified in taking a look at some of the women of the world to see how they live, dress, and do their work.

We recently returned from a trip around the world, spending a year in Persia. During this long journey, we saw the women of many lands and had a fine opportunity to observing some of their curious ways of living. Let us take a first glance at the Persian women. Only a few years ago the women af that land lived quite apart from the outside world. In many of the larger households they dwelt in apartments, called anderuns, separate from the main part of the house. The homes of the well-to-do Persians were built around a garden with the women's quarters in the rear, and only the men of the household or very near relatives were allowed to see or associate with them. They even ate most of their meals separately with other women and children as their companions.

The peasants of the country have from time immemorial dwelt in villages where men, women and children have lived close to their flocks, and they have not been bound by the formalities that restrict the more aristocratic families.

Formerly the chadar, a semi-circular robe made of black for street wear and coloured material for the house, was worn over the regular clothes, and covered the entire person, including the head. It was held together in front just below the eyes by one hand. No woman's face was to be seen in public, as it was covered with a veil. Even today, peasant women wear trousers and tunics or blouses. The head is always covered with a scarf which they like to pull over the face as strangers approach, even though keeping the face covered is now against the law.

The larger households maintain many servants. In fact, this is one of the favourite methods of indicating wealth. In the absence of modern equipment, the washing of clothes is done by hand near a stream or in a low tub set on the ground. The hands take the place of the washboards in their system of laundering. The ironing is done with charcoal-heated irons.

Cooking is usually done over charcoal fires, where this

favourite fuel is available. Rice is the foundation of most Persian meals. This is boiled and served with mutton, chicken, or some one of numerous kinds of sauces. Bread is made from dough rolled into thin sheets and baked on the walls of a stone or brick oven. The baking is not done in the individual homes, but in the numerous bakeries distributed throughout the cities or in the community bakery of the village.

In addition to the staple rice, bread and mutton, the dietary is enriched by a great variety of vegetables, fruits, and melons. When guests are present, the etiquette of the country prescribes the showing of a great abundance of food. Much more that can be eaten at the meal must be put on the table. Food is bought in an open bazaars or from peddlers along the street, whose wares are usually carried on the backs of donkeys. The sidewalks serve not only for pedestrians, but for donkeys or other animals that may pass along the street. Chickens are bought from vendors who sit along the street with a dozen or more chickens about them with their legs tied together. The housewife feels surer of the freshness if the chickens are bought while alive. Meats are not refrigerated in the shops, and a customer buys the cut of meat next in order as the quarter of beef or mutton is gradually cut away.

Bathing is generally done at the public baths, since only the rich can afford baths in their homes. These public baths are centers of sociability and gossip. Throughout the Orient, home water systems are rare, and outside of the cities, electricity in homes is almost unknown. In Persia, cisterns in the basement and hand pumps are used to get water to the main part of the house.

Persia has a problem in the scarcity of wood and coal for fuel, and the majority of smalls homes heat a room by placing a pan of burning charcoal in the center. A low table is sometimes placed over the pan and then covered with a quilt. The members then sit on the floor or on a cushion with their feet under the quilt near the pan. It is very cozy for the feet, but the back may be left cold.

The majority of Persians are Mohammedans. The religion perscribes many of the details of living for its adherents, such as the length of the nursing period of a baby, the use of running water instead of still water for washing, and the size of a water pool to insure purity. These sanitary instructions are faulty when considered in the light of modern physiology and bacteriology, but for hundreds of years they were useful in guiding primitive peoples.

Prayer is important in the lives of Mohammedans. They pray with their faces towards Mecca, and their prayers must be offered at definite times and by prescribed formulas. Visits to mosques and other sacred places are required. It is not uncommon to see a group of women carrying their tea-brewing samovars and food and walking for miles to a shrine or mosque

where the day will be spent in prayer and worship. Some even go the night before in order to have all of Friday, their Sabbath, at this sacred place.

Persia is making a valiant effort to bring education to all of her people, but she is still far short of reaching this goal. The educational system is patterned largely after that of France. The standards are high, but many of the villages are still without schools. Foreign, private, and mission schools have done much to modernize methods and enlarge curricula.

Office work is now being opened to women clerks and typists in a small way, so that women in Persia can earn an independent living, a thing that was impossible until recently. Many girls are now studying nursing and some are taking up medicine. Peasant women work in the fields along with the men.

Marriages are mainly arranged by a third person, as in most Oriental countries. Before the veil was abandoned, you may surmise that many a bridegroom was disappointed, or agreeably surprised, in his wife's looks as he lifted the veil and saw her after the marriage for the first time. Stories are plentiful of the strange experiences resulting from this custom. It is not infrequent in these Orienal countries for cousins to marry. Our neighbour told us his daughter was plighted to her cousin when she was born. One reason for marrying relatives is to keep the family wealth in the family. Marriage is performed in stages. One of my husband's assistants was married in December, but the final wedding feast was not held until July, the wife remaining all this time with her family and he living at his home.

Divorce among Mohammedans is easy, especially for the man, who formerly merely had to say several times before a witness that he did not want to continue to live with his wife. The dowry he had to give her at marriage was considerable protection to the woman. At present the tendency is for divorce laws to become more like those of European countries.

My husband travelled with groups of men over most of Persia, and on these trips he seldom saw the women of the houses where he was a guest. Some of the places were homes of governors or other high officials, yet the wives were not seen. Meals were prepared and served by servants and the wife was always kept in the background. When I travelled with him, the wives joined in entertaining us; but where the guests were men only, they were entertained by men.

The present Shah of Persia is anxious to abandon the old restrictions placed on women by Oriental customs and to give them the opportunities enjoyed in western countries. To completely bring this about will require some time, since age-old customs of a people cannot be thrown off over night. I like the women of Persia, and I shall all my life cherish my pleasant experiences with some of them.

(To be continued)

The Latter-Day Saints' "Millennial Star"

THURSDAY, JULY 10, 1941

EDITORIAL

Home Missionaries

A NEW phase in the life and progress of the British Mission is the rapid growth of the force of Home Missionaries.

Left without a single Missionary from Zion by the 15th of January, 1940, and with only two British Missionaries just beginning to feel their feet in the work of the Ministry, the Mission Presidency were faced with a difficult problem of "Holding the Fort" almost single handed. Most of our young men in the Priesthood were being called up into the Army, Navy and Air Force, and the problem of managing the affairs or seventy-one Branches and fourteen Districts was a matter of grave concern to the three brethren established in the Mission Office in London to take care of the Mission responsibilities as a whole, the printing of the "Millennial Star," the Bookstore, the Auxiliary Boards, etc. Working late into the night, and with the help of the two British Missionaries, we began to adjust ourselves to the conditions then prevailing.

The work of the Lord established in this Country with the coming of the first Missionaries in July, 1837, had to go on, if only for the "Millennial Star" which had a prophetic beginning that it should never cease to be published until the Millennium, the brethren in charge took it as a matter of course to carry on and do their level best. The conditions in the Branches were somewhat depressing. Left without Missionaries and with the local Priesthood joining up, the members felt discouraged and some began to fall away, particularly those who suffered from that peculiar complaint of all Missions, "The Elderitis." Nevertheless, in the knowledge of the revealed Word of God, that this Church has been re-established upon the earth in this the last dispensation in the "eleventh hour" and for the last time, to gather His elect from the four quarters of the earth, the brethren took courage and with the help of God began to "Hold the Fort" with determined resolution that brooked no defeat and no thought of passive resistance. Fortified by the reports that the Branches, though few in number, were carrying on, that the faithful Saints were determined to hold the meetings, even in some cases without the Sacrament, the five Brethren began to emerge from the Mission Office and tackle the problems in the Branches and Districts of the Mission. Soon new Missionaries began to arrive in the Mission Field, from all parts of the Mission. Thirteen Missionaries have given six months each and have returned home. Twenty-seven others are in the Field today.

Now we are beginning a new phase, to build up the Branches and the Districts of the British Mission. We are calling Home Missionaries. The response has been most encouraging. The faithful members have responded magnificently. During the Belfast Conference on June 1st, six Home Missionaries answered the call and were assigned to labour in the Branch. Twenty-seven have answered the call from the Sheffield District, twelve in Bristol, twenty-two in Nottingham. Thirty-five are ready to be set apart in the Leeds District. The Conferences are not over yet; we hope our force of Home Missionaries will exceed two hundred by the end of August. Two hundred devoted sons and daughters of Ephraim will be giving collectively about one thousand hours a week in serving the Lord and His people in this Country. "Yea, verily, verily I say unto you, that the field is white already to harvest; wherefore thrust in your sickles and reap with all your might, mind and strength. Open your mouths and they shall be filled and you shall become even as Nephi of old. Yea, open your mouths and spare not, and ye shall be laden with sheaves upon your backs, for lo I am with you."—Doctrine and Covenants, 33: 7, 8 and 9.

"How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things. And how shall they preach except they be sent?" Therefore, are these Home Missionaries sent forth by the authority of the Holy Melchizedek Priesthood to labour in the Branches and Districts of the British Mission, with power and authority conferred upon them to preach the Gospel to their neighbours, relatives, families and friends, to visit the inactive members, to build up Sunday Schools, Mutual Improvement Associations, Relief Societies, Beehives and Primaries and generally proclaim the message of the Restored Gospel and the Plan of Salvation.

These are the last days spoken of by the Lord and the Prophets, the signs of the Second Coming of our Lord and Master are here. In the midst of war, sorrow, pain and death, through many restrictions, handicaps, obstacles and personal limitations, Latter-day Saints, both old and young, are going forth with courage and determination and are doing splendid work among the people of the towns and cities and villages. The dreadful day of the Lord is nigh at hand, His anger is kindled and His sword is bathed in Heaven, and it shall fall upon the inhabitants of the Earth.

The Church expects every faithful member to do his duty, and by his actions prove his true allegiance and his faith. We need more Home Missionaries, we expect every member in the Branches to devote at least two hours per week in serving the Church. We feel confident that, although in the midst of great difficulties, trials and tribulations we can rise above the mortal limitations and with the help of God do His will and receive His blessings and approbations. "Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day."—Doctrine and Covenants: 4: 2.—A. K. Anastasiou.

THE FOLLOWING BRETHREN AND SISTERS WERE SET APART AS HOME MISSIONARIES UNDER THE DIRECTION OF PRESIDENT A. K. ANASTASIOU:

At Belfast, 9th June, 1941:

Rosetta Rene Larmour.
Roberta Small Harkins.
Elsie Finlay.
Jamesina Steel Bannatyne.
Elizabeth Joan Taggart.

At Sheffield, 15th June, 1941:

Grace K. Johnson.
Marie Hobman.
Constance E. Cook.
Muriel Holton.
Edna Maybury.
Emma Florence Hampstead.
Edith Johnson.
Fred Leeding Mills.
Fred K. Birkhead.
Olive Snow.
Dora Smith.
Doreen Bellamy.
Joyce Bailey.
Edna Bailey.
Vera Bailey.
Frank Smith.
John Green.
Thomas Edward Germany.
Arvilla Tomlinson Smith.
Douglas Thornton Walker.
George W. Laycock.
Samuel James Maybury.
Irene Bailey.
Martha Tomlinson Smith.
Vera Tracey.
Charles H. Cheetham.
George H. Bailey, Jnr.
Rita Hardy.

At Bristol, 22nd June, 1941:

Ethel Jenkins.
Charles Sidney Garradley-Armstrong.
Wesley Alfred Gordon Bowen.
Bessie Thornton.
Hugh Spence Abbey Thornton.
Elsie Emily Bowen.
Muriel Esme Beams.
Patricia Mary McCormick.
Joyce Kathleen McCormick.
Sidney Harold Perry
Desmond Ronald Armstrong.
Lilian Margaret Perry.

CHANGE IN THE BRITISH MISSION PRESIDENCY

ELDER James P. Hill has been realeased from the office of First Counsellor in the Acting Presidency of the British Mission and Elder George Henry Bailey of the Sheffield District has been appointed in his stead.

Elder Hill has received the appointment of General Superintendent of the Y.M.M.I.A. of the British Mission. He continues as Editor-Publisher of the "Millennial Star."

Sister Madeline E. R. Hill has been officially appointed General Superintendent of the Y.W.M.I.A. of the British Mission.—A. K. A.

Self-Discipline

ALL our sufferings in this life are for our good, that we may learn the contrast between good and evil. Jesus descended below all things that He might rise above all things. All men who receive the same glory must abide the same law. Some are alarmed because so many of my family are sick. I have as good a right to be sick as anybody. I do not wish to escape affliction, sickness, pain, or sorrow any more than others escape them; for if we make a right use of them they will return to us in blessings. I made up my mind years ago to be governed by certain principles. I resolved that I would never be controlled by my passions, by women, nor by anger, but that I would govern myself. This resolution I have endeavoured to carry out in my life.—Brigham Young.

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Self-control is the only sure evidence of personal courage; it is the only means through which personal powers of endurance and thought may be centred upon any object: it is the only possible way to maintain confidence and secure the confidence of one's group.—C. M. C.

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The life of self-control is not grievous but joyous when we become accustomed to it. It clears the mind; it strengthens the judgment; it evelates the character. It is the true freedom.
—Benjamin Jowett.

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To gain the spiritual ascendency over ourselves, and the influences with which we are surrounded, through a rigid course of self-discipline, is our first consideration. It is our first labour, before we can pave the way for our children to grow up without sin unto salvation.—Brigham Young.

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The only conclusive evidence of a man's sincerity is that he gives himself for a principle. Words, money, all things else, are comparatively easy to give away; but when a man makes a gift of his daily life and practice, it is plain that the truth, whatever it may be, has taken possession of him.—Lowell.

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Alas! this time is never the time for self-denial, it is always the next time. Abstinence is so much more pleasant to contemplate upon the other side of indulgence.—George MacDonald.

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The lives of men who have been always growing are strewed along their whole course with the things they have learned to do without.—Phillips Brooks.

Self-denial does not belong to religion as characteristic of it; it belongs to human life; the lower nature must always be denied when you are trying to rise to a higher sphere.—Beecher.

The first lesson of Christ's school is self-denial.

—Matthew Henry.

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Pure self-denial is our good angel's hand barring the gates of sin.—Abbe Mullois.

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The worst education which teaches self-denial is better than the best which teaches everything else, and not that.

—John Sterling.

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Only the soul that with an overwhelming impulse and a perfect trust gives itself up forever to the life of other men, finds the delight and peace which such complete self-surrender has to give.—Phillips Brooks.

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There never did and never will exist anything permanently noble and excellent in a character which was a stranger to the exercise of resolute self-denial.—Walter Scott.

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It is certainly much easier wholly to decline a passion than to keep it within just bounds and measures; and that which few can moderate almost anybody may prevent.—Charron.

WORDS AND GOOSE DOWN

"A PEASANT with a troubled conscience went to a monk for advice. He said, 'I have circulated a vile story about a friend, only to find the story was not true. What shall I do to make good the gross error?'

"'If you would make peace with your conscience you must fill a bag with goose down, go to every door-yard in the village and drop in each one of them one fluffy down,' replied the monk.

"The peasant did as he was told. Then he came back to the monk and said he had done penance for his folly. "Not yet,' replied the monk, 'Take the bag, go the rounds again, and gather every down that you have dropped.'

"'But the wind must have blown them all away,' exclaimed the peasant. 'Yes, my son, and so it is with your vile words. Words and goose down are quickly dropped, but try as hard as you will, you can never get them back again.'"

THE GOSPEL—OUR SPIRITUAL ARMOUR

(Continued from page 436)

otherwise, the spoiling of almost all our goods, in the absence of my husband, and all unlawfully, just for the Gospel's sake, (for the judge himself declared, that he was kept in prison for no other reason than because he was a friend to his brother), yet I do not feel the least discouraged: though my sister and I are here together in a strange land, we have been enabled to rejoice, in the midst of our privations, and persecutions, that we were counted worthy to suffer these things. . . . If it had not been for my faith and hope, I should have sunk before this; but, blessed be the God and Rock of my salvation, here I am and am perfectly satisfied and happy, having not the smallest desire to go one step backward."

Sister M. Isabella Horne, who crossed the plains in 1847, writes in her journal as follows:

"After the martyrdom of our beloved Prophet and Patriarch, the saints were permitted to remain in Nauvoo until the temple was completed. Soon after this the people were driven from their homes in the middle of winter, during heavy snow storms and severe frost. I, with my family, crossed the Mississippi River in the month of February, 1846, and camped with the saints on Sugar Creek. After that the river froze over and other companies crossed the ice. Early in the spring we commenced our weary journey through mud and storm to find a home among the savages in the Rocky Mountains. When we arrived at Council Bluffs a call was made upon President Young by the Government for five hundred of our able-bodied men to go to the Mexican war, which prevented us from continuing our journey and necessitated our going into Winter Quarters, where we were seriously afflicted with that dreadful disease—scurvy. In June, 1847, the saints were organized into companies to follow the Pioneers, and I was with the first company that left Winter Quarters. The trials, hardships and privations that the people of God endured on that long and weary journey were great and can only be understood by those who experienced them.

"When our pilgrimage was over we found ourselves in a barren waste, inhabited by Indians [Utah]. But we were glad to find a resting place where we could worship God without fearing our enemies were coming upon us. The weather was favourable for building, and the brethren immediately began to saw logs and erect small log houses, into which many of us moved, without having either doors, windows, or floors.

"Here again there were many difficulties to overcome. The ground was full of snakes which used to crawl around and into our houses, but these were soon killed or frightened away. The timber was so full of bugs that it was years before they were entirely subdued. The mice also were very numerous, running over us by day and night, and destroying considerable clothing, etc., which caused inconvenience and trouble. We were also obliged to live on short rations, digging roots to add to our store, in order to make our supplies last until something could be raised for food. During that winter many of the Mormon Battalion arrived, and we were under the necessity of sharing our food with them. We could put a little grease into a dish with a rag in it to make a light, and parch a little wheat to make a warm drink, but when it came to making soap we were put to our wits' end and to get material to make enough to do our washing. I can hardly tell today how we did succeed. But the Lord opened our way and blessed us with cheerful, contented spirits and thankful hearts.

"I well remember the first harvest home we celebrated. Apostles Parley P. Pratt and John Taylor called upon the sisters to prepare a feast. They prepared what food they could from their meagre store and set a long table in the Fort. Although the food was plain and everything was done in a humble way, our hearts flowed with thanksgiving to our Heavenly Father for the blessings conferred upon us. Our table decorations were sheaves of wheat and other things that had been raised. Although the crops were light, we had enough to last us another year, and some to spare to our brethren and sisters that came the following year.

"The second year of our being in the valley the crickets threatened to destroy our crops; men, women, and children had to fight them; many were driven into the ditches of water and were piled where there was any obstruction, bushels upon bushels. The Lord sent the gulls to devour them and thus we were saved from starvation."

Bristol District Conference Report

June 21st and 22nd, 1941

ON Saturday preceding the Conference, a very enjoyable social was held in the Branch Chapel at Bristol, under the direction of Brother Charles Garradley-Armstrong, and a very splendid programme was presented, thoughtfully arranged and ably carried out. Thirty people were in attendance.

The first session of the Conference convened on Sunday, June 22nd, at 2.30 p.m., conducted by District President William C. McCormick. After the preliminary exercises, the General, Mission and District Authorities of the Church were unanimously sustained. Lady Missionary Sister Doris F. Peacock was the first speaker; she dwelt on the Theme, "The Fulness of Times," dealing with the first vision given to the Prophet Joseph Smith, the subsequent restoration of the Priesthood. Keys and Authority through Heavenly Messengers. Little Angela Anastasiou sang the Primary Song, "Little Pansies." Lady Missionary Sister Lois Collins bore her testimony and spoke briefly on her missionary labours. President A. K. Anastasiou related miraculous experiences of Missionaries in various fields of labour, testifying that the growth of the Church and the achievements and developments which today attract the attention of the learned and the wise, is due to the divine Priesthood of God restored with full Power, Keys and Authority. An appeal was made by him for full-time and home Missionaries. The session divided into two meetings—the Priesthood in charge of the Mission President and the ladies in the care of Sister Marie W. Anastasiou. Reports were considered, problems discussed and counsel given to urgent problems of the District. Forty-five were in attendance.

The final session convened at 5.30 p.m., with District President Wm. C. McCormick conducting, who was also the first speaker. He treated the Theme of the Conference, wherein he stressed the necessity of intelligent obedience to the laws and ordinances of the Gospel to secure the promises and the blessings of the Lord. Sister Anastasiou was the following speaker, dealing with the subject of the Conference from the woman's point of view. The Latter-day work of the Church is accomplished through co-operation and faith of the women of the Church. The final speaker was President Andre K. Anastasiou. He dealt consecutively with the Dispensations of former days and especially with the Dispensation of the Fulness of Times. Evidences in support of the Restoration of the Church in these the latter days and the divine Priesthood, were given by illustrating the evidences of apostasy now prevailing among the nations of the earth in relation to Christian Doctrine. The final redemption of the world and the ultimate end of all things were portrayed in an address which left a very fine impression upon everyone present. The spirit of the Lord was poured out in great abundance and the congregation of seventy-five people rejoiced in the proceedings of the Conference. Twelve members were set apart as Home Missionaries. Three members came forward and offered their services to go on full-time Missions.—A. K. A.

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BIRMINGHAM DISTRICT CONFERENCE SCHEDULED

BIRMINGHAM District Conference will be held in the Handsworth Branch Chapel Sunday next. July 13th. Sessions will convene at 11.0 a.m., 2.30 p.m., and 5 p.m., under the direction of President A. K. Anastasiou, who will be in attendance with others of the Mission Office staff.

★

BE SURE TO SECURE A COPY OF NEXT WEEK'S "STAR."

It will contain more information and instruction concerning Auxiliary work. All organisations ———will have some message in this issue.———

WATCH THE "STAR" FOR YOUR PARTICULAR INTEREST.

Public Address

M.I.A.

"THY SPEECH BETRAYETH THEE"

Lesson Three — Part One

PREPARING THE SPEECH

I. Selection of Subjects.

The selection of a subject should be guided by one's desire for fitness. Four suggestions may be offered:

1. The subject should be adapted to the occasion.
2. The subject should be adapted to the audience.
3. The speaker should be capable of handling the subject.
4. The speaker should choose a definite subject.

II. General Preparation

General preparation through acquiring a background of information by:

1. Survey of individual or original thoughts and ideas upon a subject.

That which differentiates man from beast is the power to think **"Cogito ergo sum."** It must follow, then, that every rational human being has a fund of thought. Your duty is to examine this thought background, test its foundations, inventory it, evaluate it in the world's market for ideas, increase its value, and enlarge its scope. Post yourself on various subjects about which people talk—i.e., topics of the day, economic, social, political, literary and religious problems. Constantly audit your thought fund thus: "Do I know anything **definite** about Humanism, the present Food Rationing, the Foreign Policy of our Government, etc?"

2. General Reading.

3. Specific Reading.

In the very nature of things, it is not likely that most of us will in the beginning have an authoritative understanding of any serious subject upon which we may wish to speak. But if our speech is to have the stamp of originality upon it, the first step must be to examine our own mind on that subject, establish, as far as possible, our convictions, and to hit upon some plan of treatment that will give the eventual discussion the flavour of our own personality. Then turn to other sources of information. Basically these sources should be as broad and deep as possible—that enormous background of general reading which throws its reflected light upon every particular situation we face. For instance, once having chosen a speech topic, it is not enough to read a random magazine article or a few disjointed newspaper editorials, and immediately begin to talk. Such a superficial and immature knowledge of the subject, will inevitably produce a shallow, immature and superficial discussion. If you think it is too much to demand such a sufficient background to your speech, the reply is that what you speak cannot rise above its source. In plain honesty do not attempt to speak on matters about which you are too indolent to inform yourself.

This broad general background can always be reinforced by specific reading and study in the particular field under discussion. Locate and consult the outstanding authorities, the latest contribution to thought on that subject, and the particular magazines that offer the most accurate data. This specific reading will point up your general information and serve as a check on your random original thinking on the special topic. Work along this line—First think yourself empty; then read yourself full; next write yourself accurately and so fortify yourself to speak authoritatively.

4. Observation and Experience.

In citing the value of reading as a means towards acquiring a speech background, the value of observation and experience must not be overlooked. Many speakers, and certainly many of the most powerful speakers, develop through the years a high level of general education by keen observation and wide human experiences, which afford them a most valuable foundation upon which to build their public speaking. For example, Henry Ward Beecher when asked, "How long did it take you to prepare the sermon you preached this morning?" replied, "Just fifty years." It was a significant reply involving the various elements mentioned in these paragraphs. No one denies that speaking is a most human thing. It demands a sympathetic understanding of life. It takes a great deal of living to make even a little successful, moving, thrilling speaking. It is

only because the average direct experiences of any one person are so limited that we are compelled to reinforce our lack by the vicarious experiences of others, which we must draw largely from written records. —Blanks.

III. Organization.

Selection of Specific Subject.

5. Selection and evaluation of material. Convictions.

6. Adaptation of material to specific speech situation.

Having acquired a satisfactory working fund of definite material, you must train yourself to select what is most appropriate for the moment, what will accomplish your purpose most quickly, what is in harmony with the occasion and the audience. You may not have time to tell all you know, so you must select that part that will most forcefully and winsomely present your cause for the present.

In this process of selection keep in mind the bias of your audience; the mental stereotypes before you; the collateral circumstances; the whole programme, of which you may be only a part; what other speakers may say on the topic or a related one; the time at your disposal; in short, all the circumstances of the occasion. In addition to these factors, your selection and evaluation of material must be conditioned upon your personal convictions in the matter.

Surely the most dynamic element in speech is the speaker's convictions. Unless you yourself are first sincerely converted to the course of action which you advocate, unless you believe in its importance, unless you have devoted your most intense reflection to it, unless you are willing to fight for it, sacrifice for it, unless you are faithful and devoted to its doctrines, then you have no right to ask acceptance and support from others. And unless you are just a plain hypocrite or mummer you cannot bring to its advocacy any enthusiasm, force or convincingness.

7. Preserving valuable material.

Thinking, observation, experience, convictions and reading—all centering about a single definite theme, will invariably afford the speaker a wealth of speech material. But, at once, enters the difficulty of arranging and preserving this matter for ready use. Of course, its winnowing upon the general principles discussed under the above headings of "selection, evaluation and adaptation of material" will be of genuine assistance and eventually point to the best way out of the complexity. But as the speaker gazes almost hopelessly upon the mass of facts, illustrations, conflicting opinions, speculations and expositions that his enthusiastic labour has produced, he is likely to be either embarrassed by the variety and wealth of these data or bewildered by the confusion.

Either to retain it all in mind until needed, or to utilize it in its scattered condition is obviously an impossibility. Fix upon some general classifications under which you can file matter that covers the broad historical or philosophical background of your subject; factual material; illustrations; quotations, etc. From these general classifications you can draw particular data that bears directly on any specific theme. In drawing up particular headings under general classifications, always ask yourself—"Now, just exactly what am I trying to do in this speech, and will these particular data best advance that purpose—"

Adopt that style of note taking and filing that best suits your circumstances. Unless you do adopt some system, the results of your research will soon become so chaotic that you will flee from the litter in despair. If, today, you read a logical editorial, a fair summary of an official investigation, a striking reference, a dramatic episode illustrative of a common human experience, copy that material down on a note card and file it in your index under the appropriate general heading of some worthwhile speech topic that is agitating your mind. If, today, you read some stimulating article in a magazine, or an unusually brilliant or convincing passage in a book to which you may not always have easy access, make a note of the title, the author, the volume, the page. File this in its place, where it will be ready to serve you in the hour of need.

Discussion:

1. What makes a subject fitting and how may one be guided in its selection?
2. When should a speaker begin to take an inventory of material he is to use?
3. Which is of greater value, a mass of data or a limited amount of material well digested?

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

★

Aberdeen:
Corn Exchange,
5, Hadden Street.

Accrington:
L. D. S. Hall,
Over 9, Church St.

Airdrie:
L. D. S. Hall,
40, Hallcraig Street.

Aldershot:
19, Edward Street.

Barnsley:
Arcade Buildings.

Batley:
L. D. S. Hall,
Well Lane.

Belfast:
121, Victoria Street.

Birmingham:
L. D. S. Chapel,
23, Booth Street,
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook

Bradford:
L. D. S. Chapel,
Woodlands Street,
off City Road

Brighton:
50a, Compton Ave.

Bristol:
L. D. S. Hall,
Zion Road,
off Clarence Road.

20, Northfield Ave.
Hanham.

Burnley:
L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.

Bury:
L. D. S. Chapel,
15, Broad Street.

Clayton:
L.D.S. Hall,
Gordon Street.

Derby:
Unity Hall.

Doncaster:
L. D. S. Hall,
Trafford Street.

Dublin:
L. D. S. Hall,
8, Merrion Row.

Eastwood:
Library, Church St.

Edinburgh:
Ruskin House,
15, Windsor Street.

Gainsborough:
L. D. S. Hall,
4b, Silver Street.

Gateshead:
Westfield Hall,
Westfield Terrace.

Glasgow:
Masonic Hall,
South Side,
30, Abbotsford Pl..C.5.

Gravesend:
1, Peacock Street.

Grimsby:
Thrift Hall,
Pasture Street.

Guisborough:
L. D. S. Hall,
back of 13, Church St.

Halifax:
13, Byron Street,
Hansen Lane.

Hucknall:
Byron Buildings.

Hull:
L. D. S. Chapel,
Wellington Lane. and
Berkeley Street.

Hyde:
L. D. S. Hall,
29, Beeley Street.

Kidderminster:
L. D. S. Chapel,
Park Street.

Leeds:
L. D. S. Hall,
5, King Charles St.

Leicester:
All Saints' Open,
Great Central Street.

Letchworth:
Vasanta Hall,
Gernon Walk.

Liverpool:
L. D. S. Chapel,
301, Edge Lane.

London:
L. D. S. Chapel,
59, Clissold Rd., N.16.

Ravenslea Chapel,
149, Nightingale Lane,
S.W.12.

57, King Alfred's Ave.,
Catford.

58, Wellesley Road,
Gunnersbury, W.4.

Loughborough:
Adult School.

Lowestoft:
L. D. S. Hall,
20, Clapham Road.

Luton:
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.

Mansfield:
39a, Albert Street.

Manchester:
L. D. S. Hall,
88, Clarendon Road,
C. on M.

Merthyr Tydfil:
L. D. S. Chapel,
Penyard Road.

Middlesbrough:
L. D. S. Hall,
21, Bottomly Street,
off Linthorpe Road.

Nelson:
L. D. S. Hall,
10, Hibson Road.

Northampton:
L. D. S. Chapel,
89, St. Michael's Road.

Nottingham:
L. D. S. Hall,
8, Southwell Road.

Norwich:
L. D. S. Chapel,
60, Park Lane.

Nuneaton:
Masonic Hall,
Newdegate Street.

Oldham:
L. D. S. Hall,
Neville Street.

Plymouth:
L. D. S. Hall,
114, Tavistock Road.
Park Street.

Pontllanfraith:
Enquire:
81, Brynteg Street.

Preston, Lancs.:
L. D. S. Hall,
44, Avenham Street,
off Fishergate.

Rawmarsh:
L. D. S. Hall,
Main Street.

Rochdale:
L. D. S. Chapel,
Lower Sheriff Street.

Sheffield:
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.

Shildon:
L. D. S. Hall,
100, Main Street.

South Shields:
L. D. S. Hall,
36, Fowler Street.

Staffordshire:
Washington Bldgs.,
nr. L.M.S. Station,
Wolverhampton.

St. Albans:
49, Spencer Street.

Stroud:
Harley Wood,
Nailsworth.

Sunderland:
L. D. S. Chapel,
18, Tunstall Road.

Varteg:
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